

not falling in," till the noise died away into the distance. This kept the children laughing all the time, especially one little child, whose merry laugh rang out above the rest.

Then followed the story of discontented stone-cutter, who aspired to be the strongest thing on the earth. When he was emperor he found the sun was stronger; when he was the sun he found the cloud was stronger; when he was the cloud he found a rock defied all the power of the rain; when he was the rock he found that a stone-cutter had the power to break him: and so he became the stone-cutter again. After telling Grimm's story of the fisherman and the fish, Miss Shedlock ended with the tale of the proud cock, who, because he would not help some drops of water and some sparks, found himself without helpers when he was put into the miser's pot to boil with some coppers. But he had once inadvertently helped the wind, who now came to his assistance and blew him out of the pot, up into the air, and landed him on the church steeple, where he is to this day with his feathers all burnished because of the coppers in the pot! The children would have willingly listened as long as Miss Shedlock had liked to have gone on, but as it was getting late, we reluctantly had to depart after trying to express our gratitude by hearty clapping.

DORIS VINEY.

### "THE HAPPINESS OF WORK."

By HON. LILY MONTAGU.

True happiness is found in rest, and

"Rest is not quitting

The busy career.

'Tis loving and serving

The Highest and Best,

'Tis onward, unswerving,

And that is true rest."

Rest is thus not without effort, but comes after effort, as a natural consequence. One of the noblest signs of man's

advance is the growth of his social conscience, his increasing perception of his duty to fellow-men. Dealing with the P.N.E.U. ideal, Miss Montagu said that the children brought up under it are taught to find happiness in the conquest of difficulties and in self-reliance. Work does not give happiness unconditionally: it depends largely on the spirit in which we labour; we must remember, that unimportant as we are, in work we are co-operating with God; we must consecrate ourselves as workers. "What are we born for," asks Carlyle, "save to expend every particle of strength that God has given us, in doing the work for which we are sent, and stand up to it, to the last breath of life to do our best?" All work is progressive, for as we work attainment becomes further and further removed. We must not be afraid of responsibility, afraid to take our share of the burden of the community to which we belong. The happy people of the world are not the people of leisure, but the toilers, whose lives are consecrated to difficult tasks. The street sweeper faces greater dangers than the sailor, greater dangers than most soldiers. The dust in which he works is laden with tuberculous germs, and with many other seeds of disease. Very many of these men go to work and do it in a dull and leaden way in which all drudgery is done, but every now and then there is among them a man as noble and saintly as any Galahad pursuing his Holy Grail—one who, seeing the meanness and danger of his work, yet does it that the city may be clean and the children safe. In New York these sweepers are called "white angels," and often they are engaged in as divine service as any of the Archangels.

Those of us who may undertake paid work must see that their standard is high. Miss Montagu here explained that she was not referring to those who are forced by necessity to earn their living; were she speaking to them, it would be with greater diffidence, knowing how beset with difficulties their lives must often be. But those who work, feeling their responsibility of life, were advised to take up that for which



they were best fitted. She warned them against belonging to the hated class of "pocket-money" earners, who are simply taking bread out of the mouths of those who are really dependent on their earnings. But all voluntary work must be of a high standard. Unfortunately, the inefficient voluntary worker is too often tolerated, in the fear of losing her little work, if complaint is made. But we must be strict with ourselves and do things *well*, whatever may be our choice. A girl may serve God more truly by doing embroidery or bookbinding if her heart is in her work, than by labouring day and night in mean streets and feeling no vocation in the work. Miss Montagu strongly recommended that every girl and woman, married or not, should have some definite work, some object in life to keep her from "rusting" away. If we work for any pet charity, we must beware that money gained for it is quite honestly come by. So often people seem to think that the charitable end justifies any means, but by so thinking they lower the ideal and the holy name of charity. The range of social work is immense, but perhaps club life among women and girls is peculiarly satisfying and the work there particularly interesting. Any work well and thoroughly done, in whichever branch chiefly appeals to the worker, will bring her happiness, so long as her faith is sufficient, her training real, and her sense of responsibility keen.

### THE SERVICE IN THE CATHEDRAL.

At 9.30 on Tuesday morning we all assembled in the Cathedral for the service so kindly arranged by the Dean (Dr. Furneaux). The beautiful old choir was entirely filled with children, parents, and students; some were in an upper gallery. One could see how interested the children were to find themselves really at last in the Cathedral of which they had read and learnt so much. They must have recognised

this and that piece of moulding, and the reredos, of which many had drawn out careful plans, and the mortuary chests ranged round the choir. Many were the glances of interest in the pause before the service began. The Dean then welcomed the children, and said how fitting it was that they should come to the Cathedral to open their visit to Winchester. The well-known hymn, "The Church's one foundation," was then sung (there was no choir, so not a stranger was amongst us); then, after a few special prayers, the Dean addressed a few words to the children, basing what he said on the Feeding of the Five Thousand. He wished, he said, to give them one little thought to carry away from the service. Five barley loaves. Well might they say: What are they amongst so many? What indeed? Five barley loaves and five thousand men! They were in themselves nothing. There was a young boy with a scanty store of food, but Christ was there, and he took that little store and fed five thousand men. That was surely something that might bring in every life hope and encouragement, the happy hope of being able to do something for God. There was a young boy and he had very little, but he was very anxious to serve Christ, and he offered in service what seemed a very common thing, but Christ took it and blessed it. They would notice there was nothing splendid in his offering. It was just common bread, the poor man's food, and no one could say he could not give such as that. There was a great and an infinite work to do, and their view was so limited that they were apt to be discouraged. But if they were so let them begin with what they had. No one would think that five loaves would suffice for five thousand men, but they grew in Christ's hands. If they began at once the means grew as they used them. Then they would notice that in all that crowd of five thousand men, amongst whom were at least twelve men who were good enough to be chosen as Apostles, none were chosen to do Christ's work but the boy. He only had what Christ wanted. How, then, could they say Christ



had no use for them? They would notice that the boy gave his loaves freely. Before he left home that morning how little he thought what the day was going to bring forward. But he used his opportunity, such as came to those in that Cathedral every day. It would seem that they had very little power and very little ability, but Christ had something for them to do, and if they used their opportunity He would bless it. They might do a little helpful act, and they did not know what it would bring forth. The little boy with the loaves would live for all time, and their little good works would blossom out, and what they did might really live for all eternity.

The short service concluded with the hymn, "When God of old came down from Heaven," and the Benediction.

### "TALK," BY MISS PARISH.

#### "I AM, I CAN."

There is only one thing that we feel to be lacking in our gathering this morning, and that, I think, we all feel, is the presence of Miss Mason. Shall we just wish her "Good morning" altogether? (A delightful chorus of voices: "Good morning, Miss Mason.") Miss Mason is so far away, and yet we feel her to be so near us. I believe there is nowhere before she has wished to be present so much as here with us now, and yet we really feel she *is* here. Is that not because there is a part of us to which there is no limit, that part of us which can do everything? The spirit-life, to which belongs all that is good, and high, and true in each one of us—that spiritual power, "I." "I am"—that best and loveliest part of us which loves to do great things and longs for good. Let us say our school motto together. (Chorus of young voices: "I am, I can, I ought, I will.") Now think it for a moment. We know that it is the body

together with the spirit that make the great "I am," therefore we must reverence the body; but we want to remember that it is to be our servant, not our master; without it the spirit cannot work.

"I am" is so obvious; we are here, we know it. God has put us into the world; He has done His part. "I can" is our part. Let us each try to make it a fact; it will need a great effort, and unless we ourselves make it "I can," it can be one sad untruth of "I cannot."

There are, I think, three things which will help us to make it true. The first is doing; the second, refraining; the third, trusting. We must all do our duty in the place in which it shall please God to call us. There is no one here but is conscious of the necessity of refraining from certain actions or inclinations; but the third part, trusting, is the one about which I want you to think for a few minutes this morning. All we have to do is to go straight ahead and *do*; God does the rest. Not "I never shall be able to learn this," "I don't think I can do that." Just remember the old saying, "God helps them who help themselves," and He helps in proportion to the effort we put forth.

Why do we do lessons? Is it so that we may not be behind other boys and girls? or that we shall be able to make pretty things? No, it is all to give us exercise in thinking. Just as drill makes our bodies strong and dancing makes us agile and dainty, so thinking makes us strong. Let us then remember that "I am" is God's part, and "I can" is ours.

"I ought; I will" (given on Thursday morning).

(Hymn: "Blest are the pure in heart.")

God highly honours us in putting before us things which it is in our power to do or to leave undone. "I ought" implies that we have something owing; we each have a debt to pay which goes on increasing moment by moment, hour by hour; it is the duty of service. We *all* have a special work to do in the work, whether it be the work of a General Gordon, or of a little girl in her own home, and it has to be done *to-day*,



not some day in the future when we are older, when we are grown up, but to-day.

There are, I think, some special duties which fall to us, as children, and among the first I would put the duty of *cheerfulness*. You have no idea how much grown-up people are helped by the bright, happy lives of the boys and girls in the home. When you go back home and you have an hour's quiet reading with "Mother," ask her to read to you about Mark Tapley, and you will, I am quite sure, want to imitate him in his cheerfulness.

Another very important duty is *obedience*. Perhaps you sometimes wonder why you should obey other people. Well, just do it cheerfully, knowing that you are told to obey because grown-up people love you and they want you to do what they know to be best for you, through their wider experience and knowledge.

Then there is the duty of absolute and implicit *truthfulness*. Surely it is hardly necessary to remind you of this, but do be quite sure that whenever you are telling of anything that has been said or done, you tell nothing more or less, but let it be truth itself, so that we may be confident that if you said so, then it is so.

Now follows a duty which we must never overlook, and let us remember that *fearlessness* is a duty. By this we just mean that we know all will be well if we go on, following the paths of obedience and truthfulness. Let us do our part, as we were saying yesterday, and leave the rest with God.

Lastly, but not by any means because it is less important, I put the duty of *love*. The Apostle Paul calls it "charity," and that means more than just family love; we must have that wide love which reaches to every one, no matter to what country they belong, what colour their skins are, what their creed; there is someone else to be put in front of another "someone," who is ourself. Let us have as our object "others first," for in so doing we reflect the credit of Miss Mason, and of our P.U.S. "I am, I can, I ought." And

now comes "*I will*." Nobody can say it for you. We cannot make you do a single thing that you do not make yourself do. It just rests with you, each one, to say and to mean "*I will*." Perhaps it sounds lonely, and we feel so very small, but there is always the help that God gives to those who trust and do their part. We sang in our opening hymn:

"Blest are the pure in heart,  
For they shall see our God;  
The secret of the Lord is theirs,  
Their soul is Christ's abode."

He has said: "I will show you the path of life." "In My presence is fullness of joy."

Burne Jones told his little girl one day that Heaven is just six inches above our head, and she was seen walking about holding up her hand above her believing that God would hold it. And so as we go about our duties day by day let us continually be holding up our hands, knowing that God will prove a "very present Help."

## SKETCHES OF LESSONS GIVEN AT WINCHESTER.

By B. S. WINGATE.

SUBJECT: ARITHMETIC.

Class II. Age 9-12. Time, 25 min.

*Object*.—To introduce the G.C.M.

*Apparatus*.—Rulers, strips of paper.

*Introduction*.—Draw a line AB 15 cm. long.

Take a strip of paper and mark off on the edge of it a space CD 4 cm. long. Children find that CD is not contained in AB a whole number of times. Draw from them what length might CD be in order that it should measure AB in this sense.

We say 3 cm. is a measure of 15 cm. because it goes into 15 cm. a whole number of times.



Draw from children what other number will measure 15.

*Exercise.*—If a room is 27 ft. 9 in. long, how long might your steps be if you are to take a whole number of steps in walking down the room?

*Step I.*—Work out the meaning of “common.”

*Exercise.*—Suppose the milkman had two cans, the one holding 30 and the other 35 quarts, what measure would he use to fill both cans exactly?

We therefore call “5” a common measure of 30 and 35. A measure must be common if it is contained in two or more numbers.

Examples: 12 cm. and 15 cm.      18 cm. and 24 cm.  
21 cm. and 28 cm.      24 cm. and 36 cm.

*Step II.*—In the last case, how many common measures are there? Which is the greatest? The G.C.M. therefore is the greatest number which will divide two or more numbers.

Examples: 16, 24      27, 36  
20, 40, 60      24, 36, 48  
30, 40, 50, 60      12, 18, 24, 30  
(To be done orally.)

*Step III.*—In the sums given above the answer has been easy to see; but in order to be able to do sums with larger numbers we must consider the measures of numbers rather more carefully.

Take 35. Why are 5 and 7 the measures of it? It is because 5 times 7 makes 35.

Hence, besides calling 5 and 7 the measures of 35, we can call them factors—that is, the makers of 35.

A factor is simply another name for a measure.

Or we may say what is really the same thing, that if two or more numbers multiplied together make a number, they are factors of it.

Give the factors of—

15, 21, 33, 42, 56, 63, 77, 90, 108.

121, 26, 39, 34, 65, 91, 119, 95, 143.

*Step IV.*—Evidently more than two numbers may be multiplied together to make a larger number.

If we multiply 2, 3, and 5 together, what do we get? What, therefore, are factors of 30?

The following numbers have three factors each. Say what they are:—

18, 20, 28, 66, 42, 75, 63, 98, 110, 105.

In finding the factors of a number we must find as many as we can. Thus we do not say that the factors of 12 are 3 and 4, but 2, 2, 3.

In other words, no number is left as a factor if it splits into factors of its own.

*Exercise.*—Find all the factors of the following:—

45, 27, 60, 24, 36, 48, 54.

*Step V.*—If a factor comes more than once there is a short way of writing it. Thus instead of 2, 2, we write  $2^2$ , meaning that there are two 2's.

We read  $2^2$  two square.

2, 2, 2 is written  $2^3$ , and read “2 cube.”

2, 2, 2, 2 is written  $2^4$ , and read 2 to the fourth.

*Exercise.*—Write in the short way the factors of—

8, 16, 36, 72.

*Step VI.*—Now suppose we want to find the H.C.F. or G.C.M. of two large numbers, say:—

240 and 784.

Then ask what factors are common to the two numbers—that is, what factors are found in both of them. What is the answer here?

Lastly, we multiply the common factors together, and so we get the final answer. What is it?

Examples: 81      126      153  
180      135      315

By DORIS VINEY.

GEOGRAPHY. Class I.b. Time, half an hour.

*Objects.*—(1) To show the children how gradual the dis-



covery of geography was; (2) to interest them in the great men who have done so much to bring to light the secret places of the earth.

*Course of Lesson.*

What is geography? Means description of the earth—*geo* = earth, *graph* = description.

What are the two kinds of geography? *Physical*, which includes astronomy, botany, climate, etc.; *Political*, which means learning how man has divided up the earth, how it is populated, etc.

Which sort of geography was known first? Which sort did you learn first? *Physical*. You learned what a mountain was, etc.

If no one ever told you about the shape of the earth, what would you think it was like? The earliest people thought it was a round, flat disc with a canopy of heaven over them, water all round, and their land in the middle. How did they discover more? By voyaging.

What made them want to voyage? Trade.

The Phœnicians or Canaanites were the first sailors as far as we know. Where did they come from? Palestine. They sold cloth, necklaces, etc. They were one of the first people to use weights and measures. (Draw on the blackboard the map of the world as it was discovered.) Seven centuries (what is a century?) before Christ they sailed round Africa. It took them three years. What were their ships like? They also knew England and the North Sea, etc. Alexander the Great, when he conquered India, sent expeditions all round him to spy out the land. He wrote an account of it; also Ptolemy, an Egyptian king, wrote a geography which no one ever thought of confuting for centuries after.

A man 270 years before Christ began to draw maps with lines of latitude and longitude in them. Why did that help geography a great deal? He believed the earth was round.

Julius Cæsar was the next great man to help on the

science. He made a study of the whole of his empire. (Draw the Roman Empire, and make it in coloured chalk.)

Alfred wrote a geography. Why? How? He translated Orosius and wrote much of it in verse, like "Othere." The verses were sung in the winter evenings. He sent out explorers, and presents to India.

Then, in 1492, Columbus discovered what? Fancy what a revelation! A whole new continent! In thirty years all the coast was explored. Then Galileo, an Italian, made a telescope; discovered that the earth went round the sun. The Church imprisoned him and tortured him, because it confuted Joshua's statement about the sun standing still.

About the same time men tried to find the North-west Passage. Where was it? Why was it no good when found? Where did they want to go to? Who tried it?

What countries now undiscovered? Australia discovered in the seventeenth century by the Dutch; Captain Cook discovered New Zealand.

It is only quite lately that we know about China and Japan and about Africa. Who opened up Africa? Livingstone, in his missionary journeys.

Arabia we know very little of. Why?

Who opens up the countries now? Governments. How? By railways, etc. Describe how our Government makes maps and survey the coast. What is the latest part of the world to be discovered? North and South Pole. Who has discovered them now?

Narration on all chief points.

(As much as possible should be got from the children by questioning. Show any old map of Africa, China, etc., to compare the difference in the knowledge. In Fletcher and Kipling's history there is a picture of a map of the West Indies in Henry VII.'s time.)